Defendiendo la vida

En este mundo, tan convulsionado en que estamos, en donde conseguimos que todo lo que nos rodea es una quimera, afortunadamente está el don de la vida, un don precioso que tiene el ser humano, y estamos ahorita enfrentándonos con distintas doctrinas, criterios que buscan apagar ese don de la vida, pero a pesar de todo no lo pueden hacer ya que esto es algo que el hombre mismo por naturaleza lleva en su ser: defender la vida, aunque a veces nos conseguimos con personas que no la valoran, pero cuando se trata de su propia vida y de que otros se la quiere quitar surge ese miedo a perderla, no queremos perder la vida, ya que es un don nato del ser humano, el tiempo pasa pero jamás se pasara el querer salvar la vida, bien sea de uno mismo o de otra persona.

Lo que es importante poner en relieve, la idea que expone Aristóteles el hombre perfecto “el sabio”, según Santo Tomas desde si mismo se abre por lo menos la idea del cristiano perfecto, (el santo), en términos del cristianismo venía haciendo desde su origen asimilar la vida, y en especial a su visión teorética, todo los elementos de la cultura greco-romano, no opuesto a su naturaleza, si bien sus hombre podían discutir la conveniencia o inconveniencia para la vida, el medioevo con cierto complejo de inferioridad vive nostálgico del mundo antiguo.

Por eso, infiere el bien aquellos a los que tienden todas las cosas, la unidad del sujeto exige que los fines de las acciones y las tendencias particulares se subordine al fin o bien del sujeto como tal si lo cual no habría verdadero finalismo, por ello hay un fin, un bien que es del sujeto, al que tiene en última instancia todos sus actos, un bien que buscamos por el mismo y los otros tan solo en vista de él. Un fin que es el verdadero bien, el bien soberano. Este bien

ultimo y soberano no excluye los propios bienes. La suma perfección del hombre que Aristóteles hará consistir en la actuación de la vida espiritual. No descarta sino que supone la perfección de los bienes vitales.

El hombre que en si contiene la vida de la planta y del animal, presupone para la perfección completa el armónico crecimiento y actividad de estas vidas. El hombre tiene de común con los animales y las plantas para determinar esa perfección humana que sería la actitud a propia del hombre, en esta función determinada esta su propio bien, su perfección. El hombre es compuesto aun en su vida racional, no es simple, he allí que dice Aristóteles una contempla la verdad y otra obedeciendo a la primera impulsa a la acción y la vida práctica. Por otra parte el filósofo advierte que los principios activos del hombre están abiertos acciones contrarias; pueden estar bien o pueden actuar mal. Las virtudes son nuevas determinaciones de las potencias o principios activos naturales que inclinan actuar perfectamente de acuerdo a la verdadera naturaleza de las cosas. Se tiene con esto los distintos elementos aristotélicos del hombre.

La perfección esta siempre en el acto, y no en la potencia, la perfección del hombre está en la actuación de su vida más noble en sus elementos más altos, de acuerdo al finalismo o naturaleza de las cosas, es decir, en su vida espiritual teorética realizada de acuerdo a la virtud más alta. Antes de concretar más esta definición nos detenemos en varias virtudes y sus especies diversas. Es que la vida perfecta, además de ser la vida según la virtud más alta, del espíritu supone como preparación e irradiación la vida más perfecta del hombre. La palabra EUDAIMONIA era utilizada por Aristóteles para significar felicidad, dicha y buena fortuna. Si la EUDAIMONIA es una actividad conforme a la

más alta virtud, ella será la virtud más noble de nosotros mismos.

La perfección propiamente humana es la actividad de la más alta parte de nuestro ser, ejercitada según la virtud; esto es, la vida de la inteligencia, es la máxima y mejor actividad de nuestra naturaleza. Pero, la capacidad y la nobleza de las potencias y de las virtudes se miden por los objetos sobre los que versan; las virtudes intelectuales están jerarquizadas por la nobleza de los objetos hacia los que tienden. Por eso, la virtud más alta es la sophia o sabiduría, cuyo verdadero objeto es Dios. Esta actividad es la más excelente, pues, el intelecto es lo que hay en nosotros de más noble, y las realidades que él conoce son los más excelsos objetos cognoscibles

Según Aristóteles la vida perfecta, la máxima EUDAIMONIA le corresponde a Dios. En él se da el máximo grado de vida espiritual, la vida de la inteligencia que se contempla a si misma eternamente. En esto consiste el máximo o soberano bien, o la perfección suma, y por ello mismo es el fin último de todas las cosa, por lo siguiente cuando se quita la vida a un ser viviente, estamos cayendo en lo más bajo, y así el ser humano se siente, que está faltando a el mismo, ya que el ser humano nació para estar en lo más noble de su ser y dar calidad de vida. Cuando no lo hace e allí los traumas y fantasmas que envuelven la naturaleza de esa persona, ya que estamos para defender la vida y dar vida esa es nuestra naturaleza en si

Defending Life

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spite of everything they can not do it since this is something that man himself naturally carries in his being: to defend life, although sometimes we get with people who do not value it, but when it comes to your own life and that others want to take away that fear of losing it, we do not want to lose life, since it is a born gift of the human being, time passes but never will pass the wanting to save life, either of oneself or of another person.

What is important to emphasize, the idea that Aristotle exposes the perfect man "the wise", according to Santo Tomas from himself opens at least the idea of the perfect Christian, (the saint), in terms of Christianity had been doing since his origin assimilate life, and especially his theoretical vision, all elements of Greco-Roman culture, not opposed to his nature, although his men could discuss the convenience or inconvenience to life, the medioevo with a certain complex of inferiority lives nostalgic of the ancient world.

That is why it infers the good to those to whom all things tend, the unity of the subject demands that the ends of the particular actions and tendencies be subordinated to the end or the subject as such if there would be no real finalism, therefore there is an end, a good that is of the subject, to which he has ultimately all his acts, a good that we seek for himself and others only in view of him. An end that is the true good, the sovereign good. This ultimate good and sovereign does not exclude the goods themselves. The supreme perfection of the man that Aristotle will make consists in the performance of the spiritual life. It does not rule out but supposes the perfection of vital goods.

The man who in himself contains the life of the plant and the animal presupposes for complete perfection the harmonious growth and activity of these lives. Man has in common with animals and plants to determine that human perfection that would be the attitude of man, in this determined function is his own good, his perfection. Man is composed even in his rational life, is not simple, there that says

Aristotle one contemplates the truth and another obeying the first impulse to action and practical life. On the other hand the philosopher warns that the active principles of man are open contrary actions; may be well or may act poorly. Virtues are new determinations of natural active powers or principles that incline to act perfectly according to the true nature of things. One has with it the different Aristotelian elements of man.

Perfection is always in the act, and not in the power, the perfection of man is in the performance of his noblest life in its highest elements, according to the finality or nature of things, that is, in his spiritual life theoretically performed according to the highest virtue. Before further defining this definition we dwell on various virtues and their various species. It is that the perfect life, besides being the life according to the highest virtue, of the spirit supposes as preparation and irradiation the most perfect life of man. The word EUDAIMONIA was used by Aristotle to mean happiness, happiness and good fortune. If the EUDAIMONIA is an activity according to the highest virtue, it will be the noblest virtue of ourselves.

Properly human perfection is the activity of the highest part of our being, exercised according to virtue; that is, the life of intelligence, is the highest and best activity of our nature. But the capacity and nobility of powers and virtues are measured by the objects upon which they are based; the intellectual virtues are hierarchized by the nobility of the objects towards which they tend. That is why the highest virtue is sophia or wisdom, whose true object is God. This activity is the most excellent, therefore, the intellect is what is in us most noble, and the realities he knows are the loftiest knowable objects

According to Aristotle the perfect life, the maximum Goddess corresponds to God. In it is given the highest degree of spiritual life, the life of the intelligence that contemplates itself for eternity. In this consists the highest or supreme good, or the highest perfection, and

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